

M 2202

Wednesday, January 24, 1973

Group II

Barn

MR. NYLAND: So, Wednesday. We'll make it a full week, this week. There will be another meeting on Friday. I still don't know about Saturday, but we will see. If we cannot go to Nishimura, we'll have a meeting here. Sunday--Next Monday, also, a meeting in the evening. Then Tuesday and the rest of the week, you don't have to worry about me. Maybe you will be happy; maybe you will have freedom.

I know that sometimes my presence has a little effect on you. It is sometimes, of course, that I feel that even when we talk or have a little discussion or so, that you are different from the way you are, usually. Maybe you want to put up a certain attitude so that I won't be fooled. And maybe if I'm not here, you will not feel that, or you may not even be reminded; even maybe if you don't see me very much, there is still a certain feeling that maybe I'm lurking around somewhere, looking around some corner to observe you and to receive data of behavior which then, afterwards, I can utilize in a meeting. I don't know how you feel sometimes, you know, how you should behave with me or in the presence, or what you feel. And then you have freedom - now you will have for one week. You don't even have to think about me. There

need not be any particular meetings unless maybe I think you should continue with the small meetings. But it will be a little different - and what will you do?

What will you do with that kind of freedom? Or do you wish something to--to have a place in you, as it were, substituting for me? Maybe a conscience? Maybe an ideal of how you should be or wish to be, for which you really want to use your free time, completely free from any kind of influence than only that what is already in your head and what is in your heart, and what you feel really and what is a conscience that may be awakened already to see what it is that you should be - how to behave and what to do and what belongs to a man when he wants to say: That what I am now engaged in, is becoming to me as a man. And it makes me think, once in a while, that at the end of a day, what is it that you have to consider for yourself, that you have been the way you should have been or that you want to find out what it was that was not right according to certain measures. Certain forms of behavior should be seen sometimes and, in retrospect, not tolerated. And that you come to that kind of a conclusion, that maybe next time when it happens again or when it might happen - because if it happens once it will happen again - that then make--maybe you make up your mind you don't want to do it that way, how can you then? Or rather, what is it that Work can give you so that you could eliminate such particular kind of states which are, as I say, not becoming to a man?

Of course, in the first place, you have to see what you have been. And we say in Work, then, that you have to accept that what you are when you happen to be aware at the time when that happens. But also the realization that what has been may not be entirely your fault, or rather that what you would like to have as a master within yourself is not strong enough, that

you are really weak, and that that may be, sometimes, that it is much easier to submit to someone else whose presence every once in a while you can feel - that you leave a great deal to that so that you don't have to face the issue yourself of what is really that what you wish for yourself and find an excuse that you cannot be yourself because there is too much influence on you. Of course it is not right. And many times it is an excuse only. It is sometimes easier because then you don't have to make a choice. If things are prescribed, if you want to live in accordance with the letter of the law, then you don't really have to have a conscience. All you have to do is to look it up and to say: Well, the Ten Commandments are there; if we follow them, we could even become a Christian.

What is it that one wants really and what do we want with these meetings? What do you feel that you can get out of it and what will you take home? What will you remember? What will be added to your strength after we have talked a little bit - or maybe not a little bit, maybe a great deal - about different aspects of Work and the application in daily life, about daily life itself? And every once in a while, referring then to the necessity of Work and trying to understand what is Work really and how can I now apply it in the condition in which I am at the present, because many times one is so confused that you really don't know which way to turn. And also you are not very observant of the little things in your life which you just pass by because they don't seem to have an importance. And when you realize that they are--have a great importance because it is the accumulation of the little things that make really big events - or even big events come only after a great deal of accumulation of certain data, in relation to such an event, have accumulated enough so as to cause an explosion. All the little things added together will cause pressure, and at a certain point it becomes too confused or, if there is no

outlet, it will have to explode.

Your daily life, how is it? How will it be next week? How will you prepare if you are serious about that? Because many times, of course, like being at school and then there is vacation, you throw your books away. You don't want to look at them anymore until the vacation is over and then of course you are forced to take them again with you in a bundle and sit on the school benches. There has to be a certain something within oneself that must develop more and more so that it is your wish to read ALL AND EVERYTHING, that you will stretch out your hand and take it off the shelf with a desire that it is like a necessity, that you feel you have maybe neglected it too much, and that now you must make amends and atone for it in some way or other. And then a week of freedom, no criticism from anyone else, than only perhaps what you yourself feel that ought to be done and what you feel you are entitled to, and then to do it with God present to you, that you won't do certain things which are not right or where God even might punish you.

What is your God during a week of that kind of freedom? I've talked many times about idealism, about what you imagine yourself to wish to be or to become, what it will be five years, ten years, towards the end of your life. What will you have--want to reach? And that kind of symbolism then, symbolic, a little talisman in your pocket in whatever shape it may have to be and whatever the design is and whatever letters are written on it, that you see it and look at it and put it back and say: Yes, my attempts were not in the right direction, but I set them right now. Your talisman is to remind: Work in simplicity, and to recite it every once in a while, simply to say, "I wish to Work; that means..." and then you stop for a moment because you have to think about what it really means. What is it that I wish at that time? I have a desire for growth. Who will help me? I need a guide, I wish for a guide. I wish for 'I'. I wish for that to exist in the light of God,

in the light of that what is from Heaven.

I wish for Heaven to come down to me because I'm not ready as yet to go up. So the next best thing would be to ask for that kind of help, to have it here, present, to see then what it can say. Can it speak when it is a spiritual value? How is this communication possible? To sit then and wait for a kind of an answer in a tone of a voice that would come, as we sometimes say, "The voice of the Lord - I hear it and it is over the waters"? Or is it something that within becomes apparent and then, being aware of that state of myself, not the listening to a voice but listening to an awareness, listening to an awareness made--made real; an intuition which then is a reality at that time, and seeing myself and comparing it with what it ought to be or perhaps should become, hoping it might be in the presence of 'I', 'I' looking at this and benevolently accepting it.

It is that benevolence that comes in when one says: I accept myself as I am - because with benevolence I overlook a great deal of things that I otherwise would criticize, that sometimes I certainly don't like and I know it isn't right. I first say: It is that, I accept it. And then the machinery of objectivity is set into motion become--because then this 'I' starts and, you might say, when it has extended benevolence in the wish to accept what one is, it starts then to operate and keeps on observing oneself, holding it, as much as this 'I' is capable, sufficiently away from oneself so as not to be affected as yet since 'I' has to grow up because of me, until, when it has grown up, I wish it to become present to me for the sake of 'I'.

The accent is always, in the beginning, on oneself. After some time, the accent is on 'I'. After some more time, the accent is on 'I' and me in the presence of God.

I use the word God many times, because for me it is like a symbol of

reminding oneself of the value of life within a human being. And I want to use that word simply because I do not always remember that when I see someone, that I see life of them; and when I see myself, that I forget that life within me is godlike. And so when I place that word outside and it almost makes it a little religious, and perhaps even people might be prejudiced about the use of such a term - I think it is easier to say it in that way although sometimes I say 'I' and I mean exactly the same thing. Sometimes I say my conscience and I feel it is the same thing.

And with that, I hope, you see next week - with your conscience active, doing what you believe is right - that you have the freedom to do that; whatever you wish to do, that maybe you are compelled to do, but do it when you really and honestly and sincerely wish that that is a fulfillment for the growing up of yourself, this time indicated by the 'I' in benevolence, looking at you and almost beckoning you to come to this 'I', instead of coming-- to let 'I' come to oneself, to oneself as one is, to have within oneself such a wish that one sees 'I' asking you to go to Heaven.

We will talk more about these kind of ideas because they are helpful in simplicity in your daily life. Now we talk about your daily life, what we call attempts, what we sometimes say, thoughts of deep feeling. What is it you really wish? And where are questions about that?

Brian Gitt: Mr. Nyland?

MR. NYLAND: Yah.

Brian: Brian. Is it possible to drain for short periods of time during the day?

MR. NYLAND: To bring what?

Brian: To drain for short periods of time during the day.

MR. NYLAND: Draining is in the beginning an exercise that you have to learn.

Brian: I try to do that in the morning and in the evening and I've had some

success with it. And I mean by that, that I've come to a place where it's possible to Work. And I would like somehow to try and extend that possibility into the day.

MR. NYLAND: Draining is, as you know, not Work.

Brian: Yes, I know.

MR. NYLAND: But if one wants to drain and reach with that a certain relaxation of oneself totally, as a personality, first you have to learn the draining exercise, that it almost becomes a part of you, that in the draining, one--when-ever you start, I say it is like something you have to learn, because it goes further than just ordinary relaxation. It is a very definite intention on the part of oneself in which one uses a force to counteract that what is situated and crystallized in one as a certain tenseness, and that then, in wishing that tenseness to disappear, you have to use another force to counteract it and make it, as it were, go down or disappear, or at least that it for a little while is defeated, conquered.

When you drain and you are by yourself and you don't move, it is fairly easy to let it - whatever that is that flows out - go out through your arms and legs. With the establishment for oneself of knowing how to drain and to become more dexterous in that sense, one can start with walking and then continue to drain. It is not easy because your mind comes constantly in and because of that there are tensions which you do not notice. And also whenever you are walking, you have to have a certain influence on the muscles for your walk, so you cannot drain them. It can be done. It can be done after a very long period of learning how to drain and to acquire that dexterity. And the only way you can start is by walking very slowly and to see at what point, if you do walk, that draining stops, that you really feel that it is not useful anymore. But you can continue because the wish can be stronger than the

tensioness of your body. And after a little while the walking itself can become habitual, and then it will not require as much energy for the tensing up of muscles. And then it will be possible to go past such tensioness and really relax even the surrounding of the muscle which is tense. Afterwards the muscle itself will de-tense.

You can try it. It is all right. There is no objection to it. But since it is not a real conscious effort, it does not matter if your mind enters because it has to give a certain direction.

Brian, it's better if you learn how to sense when you walk. It's much more important.

Brian: Is there anything different than the sensing exercise (or is it) the same thing?

MR. NYLAND: No. It's the same; it's the same. But as an activity which engages certain parts of your body which, at the time when it is--when they have completed the circle, will help to raise the level of your being. Don't spend too much time on the draining while you walk. Do, whenever you can and wish to drain, do it in the morning. Do it in the evening. If you want to do something during the day, as I say, sensing is far and far better. All right?

Brian: Thank you, Mr. Nyland.

Ernie Haim: Mr. Nyland?

MR. NYLAND: Yah.

Ernie: It's Ernie.

MR. NYLAND: Yes, Ernie.

Ernie: When I have a real wish to Work, it's not too difficult to Work. But I find that my real wish to Work is more or less something that comes from the outside in, like something affects me in the condition that I'm in and sends me to myself, and it reminds me.

MR. NYLAND: It's not entirely true, Ernie. You receive a certain impression from the outside. It causes in you a reaction. The reaction reminds you of Work. It is already within you that you are reminded, although it is instigated by something from the outside world. But that's the way it always happens, that when one receives impressions from outside, they always create within oneself a certain reaction or they draw, you might say, their own conclusion in a certain state of oneself which then takes form as a result of that impression reaching you.

In the end, it doesn't matter at all where it comes from because it is very soon that what is within oneself and where the wish should originate, can be stimulated so easily by almost anything in the outside world, dependent entirely on the sensitivity of that kind of a wish. If I live constantly or as much as I can and whenever my thoughts will allow me, with the idea that Work is really uppermost in my mind and in my heart, almost anything will trigger off the possibility of that machinery starting to function. It may not go so far as even to create an 'I', but this wish can be so strong that I'm filled with it and then, if the opportunity is there and I can sustain it sufficiently, there will be an 'I'.

Do not try to trace where it comes from. Only acknowledge that there is a wish at a certain time and then use that wish for the furtherance of--of the observation.

Ernie: The reason I sort of ask (is) because sometimes my attempts are sort of very hollow and they don't go very far.

MR. NYLAND: That you what?

Ernie: They're very hollow or very superficial.

MR. NYLAND: The attempts - yes. As I say, it will create a wish but it does not mean yet that there will be an 'I'. You see, when--when you make it

dependent on something that comes from the outside, that what is stimulated within should take over the force from the outside, equal to that what is outside, that then it becomes equal to that what one wishes. So if the force from the outside is not very strong, your wish will not be strong. It can immediately be reinforced by a recognition of that what you say to yourself: Oh, yes, I must Work. Then there is a reinforcement from inside which strengthens your wish. But then, you see, it becomes an--entirely an inside question, because the motivations are inside. The motivations are based on the realization of the state in which one is which one honestly doesn't like.

If you have the difficulty that (it) only goes as far as a little bit up and not sufficient, can you at such a time stand still and come to yourself and say: What is the matter with me? Why don't I use these kind of reminders for a different purpose now? Just don't let them be only reminders - you say - they are given because they have a meaning. I now wish to find out what the meaning can be for me - and then I exhaust such a possibility. You can do it, Ernie.

Ernie: Thank you.

MR. NYLAND: Who was it here? Yah.

Bob Jordan: I have a wish to Work but I need a task.

MR. NYLAND: Your first question is: do you know what is Work? The task can be given in order to Work, but then you have to know how to do it or what to do. I think it's very important to find out first what it is that you have to do. Then you can have a reminder that you ought to do it.

Bob: I have a wish to Work and I try to Work and I find myself wasting energy and negative emotions.

MR. NYLAND: No, I think you have the wrong idea of Work.

Bob: I know I do.

MR. NYLAND: I think you have to change that. If you say: I wish to Work - all it is, is a carpenter who wants to work with a hammer and a nail, and he hasn't even a hammer. You first have to find out what are the instruments that I have to use in order to do something that I call Work. The first instrument is yourself. The second instrument is your wish to use this self when it is necessary for a function of that what ought to develop and what has to grow. The motivation for the wish to use tools, is to have an aim. What is the aim of a man (when) he wants to Work? It's to become free. Free from what? From the subjectivity. Therefore I have to know what can set me free. Other kind of subjectivities in any kind of a form? Or do I need something that is entirely different which then can give me help because it is of interest and has interest in me? This we call 'I'. And that 'I' is of objective value; that 'I' is created. It is made out of my state of thoughts and feelings. I wish this 'I' to do certain things for me because it belongs to an objective world. And I believe that if that 'I' could function in an objective world, the data that I could collect as coming from 'I' would be useful because they also could become objective. I wish that kind of a knowledge to apply to me, not to the rest of the world. Therefore the object of my observation is my body. So here is the method and those are the tools.

I want this 'I' to become aware of me as I am and accept myself as I am, meaning by that, this 'I' is impartial in this observation process. And the awareness gives, through 'I', certain data to me about which there is no further question. I also will later add another requirement of the elimination of time because I have to be interested in my mind so that that can function without associations. And time is linked up with associations in my mind whenever the mind thinks about memory - the past - and about the future.

I try to Work simply by such little tools that when I now walk, I would like this 'I' to be aware of myself as body walking. And you try that. That is the task. All right?

Bob: Yes.

Vincent Bressi: Mr. Nyland?

MR. NYLAND: Yah.

Vincent: It's Vincent.

MR. NYLAND: Who?

Vincent: Vincent.

MR. NYLAND: Yes, Vincent.

Vincent: At various times in the past, you've spoken about Work in relation to--

MR. NYLAND: A little louder. A little louder, Vin.

Vincent: At various times in the past, in different meetings, you've spoken about the relation of Work to the principle of father and son. And for some reason I've been thinking a lot about that lately - and not in the ordinary sense of any associations I have, but in a deeper sense, as a principle. And then at another time, I remember you saying, in telling us how to Work, that it would be as if we carry the ideal of an older brother with us whom we would endow with--with benevolence and all those qualities that would be--be fit to an ideal of something higher. And I guess what I want to ask is, how--how can we apply it or how it's related. Would 'I' be as an older brother, conceived as older brother, or would it be as a son in relation to something higher as the father? As a principle.

MR. NYLAND: You see, Vincent, if the 'I' is created by me for a definite purpose, I cannot really say very much what the relation of that 'I' would

be to something else that I have no--no knowledge of, so I don't consider it regarding anything higher. For me, 'I' becomes as high as I really can imagine certain things to see--to be in relation to me, giving it a certain influence on me. So, to some extent, 'I' is a substitute for God. But it is a relationship, when I want to Work really, that I have to get information of some kind and from a source which is above me and, as I say, in a certain sense objective regarding my subjectivity, but at the same time interested and sensitive to what I am. For that reason, one talks about family relationships because there is something in a blood relation that is of real interest for the members of such a family, which does not exist - not naturally, anyhow - as far as friends are concerned who come from different trees. The leaves of the same tree, they belong together because they belong to the same trunk. The relationship between father and son or the relationship between an older brother and a younger is of that--of that kind. One can trust them for having a logical desire to wish to help because they belong and have the same kind of blood.

Now to what extent this 'I' can be considered an older brother when I create it, I can say at most that when I wish to create it, it is created by something of me which is represented by the thoughts I have of the highest character that I can make in my feeling and my wish and my emotions regarding such a possibility, that if--hoping then that in that kind of a creation - and leaving alone for a little while the 'as if' and the imaginary - that then when it starts to function it has to--has become something as if from me, because I have created it.

The main advantage of an 'I' existing and becoming a guide is not in my wish to create something that will function that way, because at most it will function as a shell or a container in which another form - which I cannot supply and which I call objective life - is mixed or poured into this 'I'.

So my brother, if I consider him an older one, must have, besides this blood relationship, already a certain quality which I then call maturity. And when it is a father relationship, I of course assume that he, belonging to another generation, has already lived a certain life that, if he could tell me about it, I would profit by it.

Now the relation of the son - that is, either the son to the father or the younger brother to the older - is many times like a prodigal son having left the family home and having wandered around the rest of the world and finally finding himself in certain conditions where the only--the only companions he has are the swine with which he happens to live. And it is then, at certain times, that he remembers how it used to be when he was at his father's home. That creates in him a desire to return and to really become what he should have become but he couldn't since he left too early or perhaps, as Gurdjieff indicates with Beelzebub, he was even banished from the solar system because from that solar system where he came from - Karatas, because--or Gurdjieff calls it Sun Absolute in this case - because he interfered prematurely with affairs he didn't know anything about. Whatever may have been the reason for any kind of a son to become prodigal is simply a question of unconsciousness, not knowing what really was the value of the father or the family or the older brother, but at a certain time, in suffering and considering his circumstances and, as it were, then coming to his senses, he realizes that he is on the wrong road and he wishes to go back. And from that time on, the direction of his life is opposite from what it used to be.

The direction first was away from his parents, from his father, from the family, and even from the older brother. Now the direction changes in wishing to go back to that what he remembers. And on the way towards his family, he will experience more and more that that what he really wants to

accomplish with that kind of a trip home, is the hope to be received in the bosom of his family without having any criticism extended so that then, if that would happen, he would again have to return to where he came from, which is the stable, the swine with which he happened to live. That is why the parable in the Bible is a very beautiful one because when he does come home there is nothing else but joy. There is no criticism. There is not even a question: Where have you been and why did you leave? It is assumed that that is known because the father has lived his life and he is mature. The brother, if he is there, is benevolent because it is his brother who is coming back. And the joy is simply that the joining of that family member, coming back to where it came from originally and where it really belonged, now has seen the way back and there is no reason anymore to inquire why he has been away.

Relationships of 'I' and 'it' can be similar to it but you cannot explain it too much because the 'I' is also of a different quality and it is not as yet belonging to my family. Only in benevolence I can understand 'I' functioning because it has an interest in me, and that can be based on the--on the fact that there was a wish originally within myself in wanting to create an 'I' as a work of art, and because of that, at least part of it was my property. But the functioning of 'I' is quite a different affair. That is--the reason for that is because it is filled with that what came from the family itself, which is God.

Vincent: Thank you, Mr. Nyland.

Fred Curchack: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred Curchack.

MR. NYLAND: Yes.

Fred: Realizing that I need new inspiration for Work in my daily life, I decided to take time away from what is my professional aim and try to do physical work at the Barn for a period of time, say at least two months, until my birthday. I wish you would tell me what should be my attitude in approaching Work at the Barn activities.

MR. NYLAND: Didn't you say it yourself? You started out by saying that you want to take time and energy away from your professional work and you want to devote it more in the direction of - let's call it inner life, although you didn't use that word, for the sake of development in a different direction, since your profession didn't allow that. And then for that reason, you want to be here until your birthday for a couple of months, in order to profit - let's hope - by the Barn, or the other people here, or the atmosphere or whatever it is that may remind you. Now how do I use it the best way? By remembering why I did it.

Every time you look at the Barn, you ask yourself: Why am I here? Because it's different from being at the Barn as compared to whatever you do in professional life. And it becomes very simple.

If you want more, whenever you are reminded that you are at the Barn, make a comparison with what it would have been if you had stayed in your profession. Whatever that profession was, it didn't give you enough to fulfill the wish for growth. Remembering now that what you were and now what you have as opportunity, as against that what you experienced before in your professional life, then you thank whatever it is - you can say the Lord, if you like - or you can thank circumstances, or you can thank your conscience for having made a decision to change your life and life circumstances, and then you say: But if that is the truth and I believe it, I must utilize that opportunity - and then you Work.

All right, Fred?

Fred: Yes.

MR. NYLAND: Just in time. (Cassette turned)

Yah.

Richard Cohen: You said to Elaine, the other night, that one can tell if one's Worked correctly if, looking back on the attempts, they can see the accumulation of new facts and-- Did you mean new in the sense of freshly acquired, or different from previous facts?

MR. NYLAND: Either way. There are facts newly acquired. They are new because you have never seen them before, although they may have existed. It's also possible that I get a deepening of what I already know and more in detail. It's also possible that I'm reminded of certain things that I knew about and that my memory, if it were refreshed, could tell me, but I have forgotten. All of that forms a certain--certain group of facts which are of importance to me because they can be utilized for my Work. The more I can accumulate experiences which I at certain times can recall, and the more such recalling can be used afterwards when they are connected with other facts which belong to the same category, if that what then has first been a new fact and it has become--and it has had a characteristic of objectivity, the association with another fact afterwards will be influenced by the objectivity of the first.

It's of extreme importance how one can build up a new world of facts which I have not known, which are there and belong to me, and quite definitely I have possession of them because they are not taken out of the blue sky. But they are there. The more my world can be enlarged with such new facts, the chance are--chances are that gradually the old facts will be affected by the newness of the new ones. You understand that?

Richard: Yes. What I'm wondering, though, is--isn't the nature of the facts

basically always the same?

MR. NYLAND: No, the nature - it all depends on what you call the nature because I don't believe I would call this nature. The nature of a fact is really the form in which the fact is represented. The essence of a fact is a different thing. It is not always natural. Nature has to do with the form. Life in a fact or in an event is not always natural. It can be, but in most cases I believe that that life that becomes apparent in a fact, has also another quality, particularly the quality that when life exists and it is noticed by me, that then I recognize that it has a wish of its own which is to become one with the totality of all life. So you see, that is not a natural phenomena.

The facts are new to me because they are additional facts of my behavior. If I consider them as a form of my life, they really are not new. They're very similar to any other fact, but I don't judge about facts simply on the basis of all of them having life, because then there is no distinction.

Richard: ...

MR. NYLAND: I'm interested in the facts of life, that is, the way life is manifested. But I can only have the real attitude of objectivity towards that form when I recognize the life within the form. You understand (that)?

Richard: Yes.

MR. NYLAND: Okay.

Lynn Burnett: Mr. Nyland?

MR. NYLAND: Yah.

Lynn: It's Lynn.

MR. NYLAND: Who?

Lynn: Lynn.

MR. NYLAND: Yes, Lynn.

Lynn: I'm not clear. That's why I'm asking. It's hard to formulate. But I see that my path in life right now is as a wife and mother, and most of my time is spent with children. And they help me a great deal in--in growing. I--I feel like I've lost some of my selfishness and also I'm able to understand a little more of what real love might be. And I read somewhere that as an adept can lose his life in meditation, so a mother could lose herself in her children. And I felt I understood a little, or felt a little of what that might mean, but it's so-- I wonder--

MR. NYLAND: Yah, but, Lynn, we don't--

Lynn: --how to pull things together.

MR. NYLAND: --we don't look at meditation in that way, do we?

Lynn: Well, I'm not sure that I entirely understand what meditation is.

MR. NYLAND: Meditation is quite useful but exactly when you lose yourself in it, you lose that what you are. The idea of Work is really you find what you are not and you must find something you cannot lose. You lose something else which is of no value. But an adept losing himself in meditation, he considers that of great value. We don't.

Lynn: I--I translate that for myself more of a dying to myself.

MR. NYLAND: If it is all right that there is something that you want to preserve or even save, then it starts to function through meditation, but devoid of that what would even make it lose itself or would--would be able to destroy it. One meditates about that what is, not about that what is not any longer when it is absorbed by something else.

Lynn: So the same would apply to a mother with--with children?

MR. NYLAND: That is right. A mother does not lose herself in her children. A mother has a task to fulfill for the children so that then they, as children,

can recognize the mother. If she loses herself, she becomes like the children, and then there is no possible hope because there is nothing for the children to live for than only that what the mother might be within them, and they cannot recognize it. Children, particularly, have no 'I'. They have something that is absolutely beautiful within them without their knowledge and they lose that because that essential quality is covered up - and in the very beginning, it is Magnetic Center which is there. So for them, it is of no possibility as yet to have any 'I' since the 'I' has to be based on the experience of behavior and the five sense organs in an unconscious world. And during that period when they can start with acquiring an 'I', and have enough information within their own life that can be utilized for that purpose, during that time they are very susceptible to the example of a mother. And then that is the way they learn, until they have grown up enough that, as it were, they can stand on their own feet and follow in the footsteps of the mother - but then guided by their own 'I', not by imitation.

Lynn: Yeah.

MR. NYLAND: All right?

Lynn: Yes, thank you.

Keith Dickenson: Mr. Nyland?

MR. NYLAND: Yah.

Keith: Keith Dickenson.

MR. NYLAND: Yah.

Keith: I have acquired the impression that when one begins to learn how to work on himself, to make work attempts, that in the beginning it's necessary to utilize the imagination, to imagine the presence of an objective entity that can observe y-- What I don't understand--

MR. NYLAND: No, it is not in the beginning, it's not in the beginning. Keith, this--this question of 'as if' or imagination is only introduced for such people who have a little difficulty in understanding that when one is hundred percent subjective, how can anything objective be born out of that. And there are hundreds of people interested in Work who never will question it; and particularly those who are emotionally inclined, they don't even consider it because when they say that something ought to be present to them, it is not imagination. It is very definitely something that they know by intuition to exist even if they cannot touch it. And then there is not the necessity of that imaginary thing. If one prays and becomes emotional, one assumes that that to which you pray is there, even if you cannot touch it - but that's a form of belief, and there is no 'as if' involved in that.

'As if' only starts when you be--begin to think about it and then come to a conclusion that you are hundred percent subjective and, as I say, how can that create? Like they say, "What good can come out of Bethlehem?" But you see, the problem is not that. In the first place, a person is not hundred percent subjective. There is something in him that is life which is not subjective at all. It's only covered up. That has--takes on--is represented by his Magnetic Center. In the second place, that what I have as a wish is absolutely not imaginary. It's a very definite something indicating a state of my being in which all the different wishes of all kind of centers, wherever they may be, have combined into one wish for the continuation of my life in freedom. And all of that does not require imagination because I am that kind of a person and I also experience that I have that kind of a wish.

Now when that wish is there and it has to be created, or rather at--whatever the energy is of the wish to create an 'I', there is just a little step in which I assume that that 'I' can exist even if I cannot make it as

yet in existence as a reality for my own observation; that is, I cannot have that immediate experience. But as soon as this 'I' starts to function - which it should do immediately because that is the reason for even imagining that it exists - when it starts to function, it immediately observes me and, as a result, receives from that what I am, the reality of my own existence. And because of that, this 'I', so-called imaginary, is practically immediately changed over into a certain reality and all the imagination is completely out of the way. So don't call it an imaginary something. It isn't at all. If you pray to God, God is absolutely there for you, otherwise you wouldn't pray.

Keith: Right.

MR. NYLAND: You understand what I mean?

Keith: Yes.

MR. NYLAND: 'I' is a reality as soon as a person starts even to think about the possibility of that reality existing for oneself. It's only in, you might say, a dissecting of the process or a little bit of an intellectualizing about it and even a little Hasnamussian that one talks about the 'as if' - and of course I've talked about it. But you must not think that that is almost over a certain length of time. It is practically no time at all. In no time at all, an 'I' is created and functions immediately because that's the form of its life.

Does that answer what you--what--

Keith: Yes.

MR. NYLAND: Okay.

Yah?

Betty Greenwald: Mr. Nyland, it's Betty. From what you just said-- You've been bringing this up in the past couple of--past meetings about this emotional approach, and I've been getting quite confused because I had been talking

about that problem of a mental interference--

MR. NYLAND: Betty, Betty, don't bring it up. It's far better. When it is an emotional approach, it's not in the nature of discussing it. Intellectually, I will go along with it. Emotionally, it becomes one's own world. Either one feels that as something what, I say, is present and then, when it is there - that is, the imagination has already become reality, the same way as, because of intuition, I have a fact on which I can even base my activity. As soon as that has taken place, then the functioning of that what I call 'this presence' requires then, in that functioning, a certain attitude on the part of myself. And then the process is very much the same as an intellectual one because in the light of my emotional state which is then present to me or the emotional state which then is created as an imagination towards which I, let's say, pray, that what I am is put in a certain light and it is lit up from this emotional state to give me the chance of seeing what I am, exactly the same way as if there was an 'I' observing me. And don't talk about it or argue or try to convince. It is there for oneself and very strongly and it is out of the realm of thinking. And don't try to think or reason about it. Much and much later, one will understand what is the reality of something that is present to one, and then you can describe it.

Betty: Could I ask a question about a Work attempt?

MR. NYLAND: Yah.

Betty: Well, the other day I was walking outside and I came to a ditch. And I wasn't at the time trying to make an effort and I decided, like impulsively, to jump over the ditch rather than walk down and up. And when I jumped, something happened. I had an experience and it was after--it--this experience--

MR. NYLAND: Betty, let's be quite clear. Of course there is an experience, but unless you now describe exactly what that experience is, it doesn't have

any place. So it doesn't help to say, "I had an experience" - sure, of course you had. You're on the other side of the ditch. For instance--

Betty: No, it wasn't like that.

MR. NYLAND: No, no, no, no. I mean it is just ordinary life that you describe right now. You can describe an experience if you wish, but you must do it then.

Betty: Well, as I understood it, I woke up.

MR. NYLAND: Yah, but how, you see? Identified with yourself or not?

Betty: No.

MR. NYLAND: Impartially, waking up?

Betty: I was--

MR. NYLAND: You come to yourself, that's probably what happened.

Betty: Well, the only way I could describe the experience is that I had an experience of being free.

MR. NYLAND: Being free? No. No, no, no, no. Don't philosophize.

Betty: I'm not philosophizing.

MR. NYLAND: Yes, you are. Do it again and see if you have the same experience. You won't.

Betty: Well, I jumped over the ditch and something happened and after it, my reaction to whatever happened was that I felt that this was what I wanted.

MR. NYLAND: No, Betty, I don't think so. You don't want it. Don't entertain even that thought. It's okay to jump across a ditch. It's good for exercise and also it might shake you up. But it is no good for Work.

Betty: Well, I -- The thing is that I--I wasn't trying to Work on myself at the time.

MR. NYLAND: No, I know, but you cannot even say that it sounded or it was or an experience like Work and so forth.

Betty: Well--well--it was very inspirational, how it--

MR. NYLAND: Ah! That was-- (chuckles)

Betty: -- . . . and afterwards--

MR. NYLAND: Yes, that I can understand! (Laughter) When you jump over a ditch, you can say the ditch is an obstacle and I got over it and I'm so inspired that I will tackle any kind of another obstacle. It's all right, Betty.

Betty: It gave me a wish to want to really try and Work on myself.

MR. NYLAND: Okay, that is all right.

Betty: And I made a number of Work attempts right afterwards on the rest of the walk, and it had the effect of some sort of a -- like--

MR. NYLAND: Don't philosophize again now, Betty.

Betty: I'm not philosophizing.

MR. NYLAND: Yes, you are. The result of the effort is a knowledge of yourself that you were walking; and you were quite impartial to your walk if it was Work. That's all. That's all there is. An inspiration can lead to another inspiration, of course. And a wish can lead to another wish. But when you now make several attempts after the jump and then walk home, all you can get out of that is that you were walking and something was aware of you walking. There's nothing special about that and only, if it was a result of Work, it was an--an objective experience. That's all I can grant you.

Betty: Well, I'm trying to get it clearer in my mind, or I'm trying to get it clear--

MR. NYLAND: Betty, make it very simple, that when a certain attempt is finished, that then it becomes quite unconscious.

Betty: I understand that.

MR. NYLAND: Yah, I believe you know that, so that for that reason you have

to do it maybe ten times, as you say, because it's not continuous. But still then, you know, when you get home, do the same thing. You don't have to-- It may be fortunate that you jumped over the ditch, but----

Work is so simple when you really want to Work. And even then, when one Works, it is so simple to talk about it.

Betty: Is it possible for someone to be confused from--confused between an intellectual idea and something that you understand emotionally?

MR. NYLAND: I believe so.

Betty: Because I think that I have a---a tremendous conflict between what I think one should do to make a Work attempt and what actually happens that I know is real.

MR. NYLAND: Betty! If you are in that kind of a situation, throw up a coin. Heads I follow the emotional direction, tails I take the intellectual one.

Betty: Okay.

MR. NYLAND: Please don't make things more complicated. When you wish to Work, Work, any way you like to use, anything that is in the direction of Work. If it's intellectual way, fine. If it is in the--if it is emotional, also good. But then don't have any conflict between the two. You think too much about it. Instead of thinking, Work. Can we drop it now?

Betty: Yeah, you can drop it now.

MR. NYLAND: Until next time. All right.

Ross Trattler: Mr. Nyland.

MR. NYLAND: Yah.

Ross: It's Ross.

MR. NYLAND: Yah.

Ross: I had an experience last night that I'm not sure about, in the sense

that I had a desire to Work and I tried to Work. I was cleaning off the kitchen table, you know, cleaning up the dishes and whatever, and I made an attempt and there was an awareness, and then the thoughts came in and I noticed the thoughts had--came in, and I knew I was unconscious again. And I made another attempt, and again it seemed, again, I would say, there was an awareness.

MR. NYLAND: What did the awareness give you?

Ross: I think a lot about--about that and what it seems to give me is--

MR. NYLAND: At that time.

Ross: At that time. It seems like something comes up, like I see myself uncovered more, right?

MR. NYLAND: Uncovered, you say?

Ross: Yeah.

MR. NYLAND: Right.

Ross: I've heard you say sometimes that--

MR. NYLAND: No, no, that's what I said.

Ross: I know, I know, but it seems to apply.

MR. NYLAND: I doubt it. (Chuckles)

Ross: Yeah. I'm probably picking words.

MR. NYLAND: No, no, no, no. You exist, don't you?

Ross: Yeah.

MR. NYLAND: The way you are.

Ross: Yeah.

MR. NYLAND: Covered up or not.

Ross: Yeah.

MR. NYLAND: And that is what you receive as a fact of your existence. That 'I' observes you, and accepts you are you are that moment, cleaning a table or--

Ross: Right.

MR. NYLAND: --whatever it is. That's all you get. Just the realization of you being there and that body functioning, that's all.

Ross: But--but in that realization--

MR. NYLAND: No, not in the realization. There's nothing else than the realization; there's nothing in it. When I receive a fact of my existence, it is lodged in a certain part of my brain and then it becomes a fact of an experience that I then can remember, even. When that fact has been received by means of an objective attempt in the form of--of the awareness, then that kind of a fact is there, as it were, singled out as an objective fact. But that's all there is to it. All such facts have written on them: I exist.

Ross: I think I understand that. But what I want to know, is it-- You know, I've heard people say that they have an experience where like for five minutes they go in and out of an awareness.

MR. NYLAND: Don't believe them.

Ross: Yeah, I-- Right. That's what seemed to happen to me, that's the rea--and I don't believe myself and--

MR. NYLAND: Then that's too bad. For one thing, you cannot tell others, can you?

Ross: No.

MR. NYLAND: Well, when you come to that kind of a confusion for yourself, you start again.

Ross: Yeah.

MR. NYLAND: Okay. The task is to go back to the table, and clean it off again and again and again. And get very definite impressions of yourself existing, and you say to yourself: This is this body named Ross, working at the table, behaving in that way. And no more. No further interpretations.

Ross: Good.

MR. NYLAND: All right?

Lee Lipscomb: Mr. Nyland?

MR. NYLAND: Yah.

Lee: Lee Lipscomb.

MR. NYLAND: Huh? Who?

Lee: Lee Lipscomb.

MR. NYLAND: Ah, yes, Lee. Yes, yes.

Lee: Something happened today that I would like to ask about, where usually whatever it is, I call it a Work attempt--I--I have, that I really worry about when it happens.

MR. NYLAND: Wait. Will you say it again?

Lee: When something that I call a Work attempt happens, I usually worry about it a lot.

MR. NYLAND: What--what are you worried about? Are you worried about doing the right Work attempt, thinking that you are on the right road, or what is the worry?

Lee: Whether nor not it's right.

MR. NYLAND: Yah. Well, how will you judge it so that you can alleviate the worry? Does it end up in, you might say now, seeing yourself impartially? Are you aware of whatever you are doing, this is Lee?

Lee: Well, I was going to ask about today.

MR. NYLAND: No, I was asking, just now.

Lee: Oh.

MR. NYLAND: You describe a Work attempt. I said: Now what is the result of it? Are you then satisfied with the statement that that is you? A result

of that kind of a Work attempt that you may have made, maybe today, I don't know. I ask simply: Where is the worry?

Lee: Uh huh.

MR. NYLAND: Or why is the worry?

Lee: Well--

MR. NYLAND: Huh? Did I confuse you?

Lee: I guess I just shouldn't worry about that attempt.

MR. NYLAND: I would continue to make a Work attempt, hoping that I reach some kind of a conclusion. And whatever the conclusion is, I wouldn't worry about that. I may doubt if I have reached the right conclusion and then, as I say, you might worry about walking on the right road or not, but then the best thing is to find out what it is by doing it time and time again until you become convinced or ask someone what is it really that I ought to do. If that's the question, I've explained it to Bob here, and if you have listened, you ought to know what I said.

Lee: Thank you.

MR. NYLAND: I hope it helps, Lee.

Andrea Asti: Mr. Nyland?

MR. NYLAND: Yeh.

Andrea: It's Andrea.

MR. NYLAND: Andrea?

Andrea: Yes.

MR. NYLAND: Yeh.

Andrea: I want to ask about the question of the mind coming in.

MR. NYLAND: Andrea, you have to stand up if you wish, because I cannot hear it.

Andrea: I'm already standing up.

MR. NYLAND: Huh?

Andrea: I want to ask about the mind coming in, in your life. Isn't that just empty words that are--

MR. NYLAND: Say, wait a minute, wait a minute. You ask about what?

Andrea: The mind coming in.

MR. NYLAND: Which line?

Andrea: Mind.

MR. NYLAND: The mind. The mind?

Andrea: The mind.

MR. NYLAND: Coming in where?

Andrea: Into your life. (Loudly) (Laughter)

MR. NYLAND: All right. Andrea, let's start again. Yah, start again. You were wondering about the mind?

Andrea: Coming into one's life--

MR. NYLAND: To--

Andrea: --in the form of words.

MR. NYLAND: No.

Andrea: Yes?

MR. NYLAND: The mind is already there. The mind is there and because of that, you form words with your mouth.

Andrea: But I have to--

MR. NYLAND: The mind is there already.

Andrea: What are the words, and why?

MR. NYLAND: Huh?

Andrea: It seems like the mind and the words are very binding to me.

MR. NYLAND: Well, are they?

Andrea: Yes.

MR. NYLAND: When the words come out, do you become responsible for them? Or are you responsible when they are formed in your mind?

Andrea: I think when they're formed in your mind, you're responsible.

MR. NYLAND: Yah, right. Now what of it? You just now have said something, you were responsible for what you have said. Now, does that create any difficulty?

Andrea: It seems like there shouldn't be any words in your mind.

MR. NYLAND: Ohhh.

Andrea: But sometimes then I doubt that; they can lead to something else.

MR. NYLAND: Yah, I doubt it too. I think the way the mind becomes obvious to a person is many times because he--he talks. But I think that the mind has different functions besides just forming words. The mind directs your hand when you are sawing wood. The mind guides your feet when you're walking across the street. The mind is constantly in re--receipt of--receiving certain impressions through the five sense organs and the mind starts to function because of that - without even making any words. So there are many times that the mind does not go over into words at all. (It) may be exceptional when you want to talk. And if you don't like the words, then don't talk.

Andrea, I don't understand the question, darling. What is it you want to say. Or is it one of those conditions of your mind that you cannot use words?

Andrea: Maybe it has to do with acceptance. Maybe it has to go back to where I said I was responsible.

MR. NYLAND: I think it is right that you are responsible for whatever you say. But you very definitely have a meaning with using certain words for a certain purpose. I think if you wish to communicate, words are the easiest.

And I think that a person should try to communicate, at least every once in a while, with other people; and then the usage of words for that purpose is quite all right. I do not see any reason why words should not be used.

Andrea: What if words in your mind are like a disturbance to the flow of life and--and--and they're just there as a disturbance?

MR. NYLAND: I think that is true, that the mind can be affected by too many desires for forming words. If that's the case, I would not use the words at all and don't let them come out of your mind. It--

Andrea: Out of the mind?

MR. NYLAND: Yah, but it may not help you because the mind may be still filled with all kind of thoughts crying for attention. Andrea, if the mind bothers you, use your body to just keep on working, and use part of your mind to become aware of the movements of your body. Don't think about it any further but just make such attempts, because that is in the direction of Work, and you don't need any words for it, either. All right?

Andrea: Yes.

MR. NYLAND: It will clear up confusion if it happens to be in your mind, and you don't have to blame the words for it.

(Whispering) How much more, Bill?

Bill: Four minutes.

(Silence)

MR. NYLAND: Will we stop here? Are we--are-- Yah?

Harriet Siegal: It's Harriet.

MR. NYLAND: Who?

Harriet: Harriet.

MR. NYLAND: Harriet. Yes, Harriet.

Harriet: I would like to make more unified Work efforts. And if I start

out with a real wish - what's happened lately is, if I start out in the morning with a wish and it's a unified effort - maybe I make two or three attempts and it's dissipated. And on the other hand, sometimes I say, well, I don't have a really strong wish, but maybe I can reach it through making many attempts - and that doesn't happen except accidentally, either.

MR. NYLAND: I'm afraid, you know, if you say that you want to make more of a wish, or more attempts by just saying that you have to make the attempt without a wish, that there is not much life in that kind of an attempt. I can be quite reasonable about it and tell my mind to do certain things, but when my feeling is not with me there is no--not much value.

I think the real intensity of the wish to continue is dependent on a wish for myself based on an aim I have. When the wish is not strong, my aim is not clear. The aim that I wish is made up of two things: that what I wish to become and the realization of what I am. That forms, between these two points, a line. And I walk on that line when I want to Work and I make attempts for Working. On that line, I don't deviate from my aim and I still remain attached to where I came from. Those are the requirements for Work. I base my motivations for Work constantly on the fact that I exist in the way I exist, in the way I behave. I make my attempts in correspondence to my aim by drawing a line from where I am towards infinity, if that is sufficiently in--indicative of a direction. I can say towards Heaven, I can say towards 'I', I can say towards an ideal man. The more I now realize what I am, where I come from, and which has given me a wish for a certain direction towards that what I wish to become, the stronger that realization is of my ordinary am-ness, I will wish to make that what is 'I' more real.

Of course, one has sometimes a wish which doesn't last very long and then of course there is no energy. What one does usually is to continue with

one's ordinary life until, perhaps accidentally, there is another thought or another feeling or there is, in my ordinary work as I do it in daily life and unconsciously, a certain amount of energy which then becomes available again and again for my wish to Work.

You see, Harriet, when one Works and there is that kind of a wish, and the wish has a chance to run out because there is not enough energy, I start immediately when I make my attempt to set certain other things in motion which support my wish. It is as if my mind and my feeling start to become active in relation to that what I am by recording the necessity of getting out of the state in which I am as bondage. And then there is a question: How much of that kind of a wish then for wishing to be free, can be changed over into my wish to Work on myself? In order to provide enough energy and make it efficient, I sometimes slow down very much in what I am doing so that almost, in standing still, I don't consume any energy for my unconsciousness. And every form of energy, every erg of energy that is available, is directed to that kind of a wish in such intensity that it sets up a momentum that will last, and then I catch it again when it is still going.

Look at that picture, what actually can take place. If you have ever played tennis and there is something that you want to do regarding that ball, someone back of you has a racket and they have the tennis ball on that racket and sent it, and you--it passes you, but you want to direct it in a certain way and you hit it again for the second time, while the ball is still up in the air. That is the kind of a picture that one should have. The different parts of the mind and the different parts of the heart are united in one aim, working together for one aim, that is, seeing that that what is 'I' remains in existence. And for that I pray that everything of me can be utilized for that one purpose, even if it is for one moment, or it is so

intense that it engages all of me. There is no question about a mind when it is once in activity regarding the wish to become free, that when I know I am not free and I want to be, I exert every effort really to make that possible. I wish my freedom. The more I see I'm bound, the more I wish it and the more I will work.

That was it, Bill, wasn't it?

Bill: Yes.

MR. NYLAND: Yah. Good night - and I'll see you, I hope, Friday.

END TAPE

Transcribed: Andrea Asti &  
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